

your mynde. The waye that you haue entred, is the very right true waye vnto saluacion. Thus ferre you haue proceeded forwarde by the goodues of God. Continue styl stedfastly throughe his helpynge ayde, tyll you attayne vnto the victorious rewarde of lyfe that neuer shall dye. The congregacion of the christianes commende them vnto you, euen the congregacion whome God hath chosyn out to hymselfe together with you in Babilon, whiche in the myddes of wicked ydolattours folowe the godlynes of the gospel, and in myddes of most spithye corrupte lyuers embrace the purenes of cleane conuersion. You are not alone by your selues, God hath his electe in euery place: In dede those are but a very fewe, howbeit they are a synely tryed sede to encrease the congregacion in tyme commynge more largely. Marke saluteth you, whiche is to me as it were my sonne. Salute you euery one other with a kysse, not after the sorte that is geue more custumely than hartely, but with an holy, pure, & true christiã mynde, which is not doone against the hearte, but is the signe of a chaste and a pure vpright louer, and not a lyeng countrefaite token. And (to make an ende of myne Epistle in lyke sorte as I beganne it) Grace and peace be alwayes present with you al, which beyng engraffed vnto the bodye of Iesu Christ, lyue by his spirite, that grace maye couple you vnto God, and peace maye glewe you together with mutual con corde: whiche thing God (that is best and most myghty) byngne to passe. Amen.

¶ Thus endeth the paraphrase vpon the  
first Epistle of S. Peter  
thapostle.

## ¶ The argument vpon the later Epistle of S. Peter thapostle/ by D. Erasmus of Ro- terodame.



**T**his Epistle/ as it appeareth/ Peter wrote/ whan he was greatly growe in age, and almost at the pyntes bynke, soz in dede he maketh mencion of his death. He writeth generallye to all sortes of christianes, exhortynge them to purenes of lyfe, and by auncient examples and with the terrout of the laste iudgemēt frayeng them from spithynes: and he doeth vehemently blame them, whiche corrupte the myndes of the symple with peruerse doctrine, in denyng the commynge of Christ.

¶ Thus endeth the Argument.

# The paraphrase of Erasmus vpon the later Epistle of S. Peter thapostle.

## The first Chapter.

The text.

Simon Peter, a seruant and an Apostle of Iesus Christ, to them whiche haue obtained like precious faith with vs thoroꝝ the rightewisnes of our God and sauoure Iesus Christ. Grace be vnto you, and peace be multiplied thoroꝝ the knowledge of God and of Iesus our Lord. Accorɔynge as his godly power hath geuen vnto vs al thynges that pertaine vnto lyfe and godlyneſſe, thoroꝝ the knowledge of him that hath called vs by gloꝝy and vertue, by the which are geue vnto vs, excellent and moſt great promyſes, that by the meanes thereof ye might be partekers of the godly nature, yf ye ſee the corrupcion of worldly luſte.



**L** Simon Peter / in tymes paſte a diligent follower of Moſes law, and now a ſeruant and Embaſſadour of Iesus Chriſt, whoſe goſpel(euē as ſ̄ day light) wipeth and dꝛiueſt awaye all the ſhadowes of the olde teſtament, write vnto all maner of men without parciall exception either of people, oꝝ religio, either of kynde, oꝝ ſtate, oꝝ yet condicion. For we eſtyme all people to be kynſfolkes and moſt nerely ioynd vnto vs, whoſoever haue deſerued to be made like vnto vs in the profeſſion of the faith of the goſpel by the which, we haue atteyned true rightuouſnes, not by circumciſion, oꝝ by ſacrifices of the lawe, but by the goodnes of our God, and by the deathe of our ſauoure Iesu Chriſt, who hath frely pardoned vs our olde ſynnes, to thentē we ſhould hence forth ſolowe goſpellyke rightcouſnes, which dooeth not conſiſte in ceremonies, but in true godlines of mynde: & hath a certaine farre greater perfeccio than the Jewes rightcouſnes, whiche is nothinge but a ſhadowe of true righteouſnes. And I praye, ſ̄ lyke as you haue yet hitherto gon aboundantlye forwarde in the grace of ſ̄ goſpel, alwayes ſomewhat augmentyng in thenceances of godlynes, & drawinge nerer byotherly con corde amonge your ſclues daylye more and more: ſo the liberall goodnes of God woulde vouchſafe to make perfite his gyftes in you: which Jewelles encrease ſo much ſ̄ more largely in you, as you grow forwarde into ſ̄ knowledge of God ſ̄ father, & of his ſonne our Lord Iesu Chriſt, the acknowledginge of whome is eternall lyfe. For it is the chiefe poynte of ſaluacion, to acknowledge the autoꝝ of ſaluacion, that we chalenge no parte thereof to our owne deſertes and ſtrengthes, oꝝ to the preſcriptions of Moſes lawe, in ſo muche as whatſoever is pertainyng to true lyfe, and whatſoever belongeth vnto true godlynes, his diuine power hath beſtowed it vnto vs, without helpe of circumciſion, onely by faith, wherby we acknowlage God the father, from whome procede all thynges, and Iesus Chriſt, by whome onely we haue al thynges geuen vnto vs. Theſe thynges are not geuen throughe our merites, but by his free bounteuſe gyfte, whiche of his owne accorde hath called vs vnto the benefite of ſaluacion: and to them that were boyde of gloꝝy and vertue, he hath beſtowed bothe his owne gloꝝy and vertue: to thintent that wheras being addicte vnto our owne vicious naughtines, lyke ſylthye vyle ſlaues we ſerued ydoles, we ſhoulde be engraſted vnto Chriſte, and be made bothe pure and gloꝝyous

rious, hauing þ wickcdnes taken out of the waye, wherin we were fylthily so-  
led. He hathc translated our vyle naughtines vpon himselfe, that he mighte  
choose vs of his owne free pleasure into þ felowship of his glory: Our trespal-  
ses he hath taken vpon himselfe, that we might enioye his innocenpe. Howe  
these same are very great matters, but those are farre greater of & muche moze  
excellencie, that are promissed vs in tyme to come, not by the lawe of Moses, as  
we haue often sayed befoze, but by thacknowlageing of Iesu Chyist. But what  
is it, that is promysed: Forsoothe that albeit you perteyne not to the kyntedde  
of the Jewes, yet you maye be made w them companions of the diuine nature  
beyng chosen into the nomber of þ chylozen of god, to possesse thenheritaunce, of  
immortal lyfe, so that you set your study vpon a certaine immortalitye by vncor-  
rupte conuersacion in the meane season here in this woylde, and flee from al coz-  
ruption of vices and naughtie lustes wherwith a mynde that is infected, tedeth  
to euetlastinge deathe.

¶ And herunto geue all diligence: in your faithe ministe vertue: in vertue knowledg: in  
knowledg temperaunce, in temperaunce pacience: in pacience godlynesse: in godlynesse  
brotherly kyndnesse: in brotherly kyndnesse loue. For yf these thinges be amonge you, and  
be plenteous, they wyll make you that ye neither shalbe ydle nor vnfutefull in the knowe-  
ledge of our lorde Iesus Chyist. But he that lacketh these thinges, is blynde and gropeth  
for the waye with his hande, and hath forgotten þ he was pouged from his olde synnes.

The texte.

God hathc once geuen innocenpe frely, and it is not inoughe to mainteine  
it, but applyeng withall studious diligence, endeuour your selues to be made  
riche in well doinges, that your faithe be not ydle, but that it be accompanied  
with good behauiour, that nothing be doone oz sayed, but that whiche is ver-  
tuous. Than let good behauiour entreteyne knowlage, that you maye not one-  
ly folowe the thinges that be byright, but also discern, what thinge, in what  
place, amonge whome, after what sozte, and by what meanes ought woztilye  
to be done. Let knowledg be accompanied with temperaunce, that the mynde  
beyng vnmoueably strong against all the wanton enticementes of the woylde,  
maye constantlye without thynkyng folowe the thing, that it hathc iudged  
to be best. Vnto temperaunce let pacience be ioyned, that whan you doe wel, you  
maye chearefully suffer sorowes. For those men, whom the flateringe pleasures  
of the woylde doe not bynge in to a fine fingred nicenes, are somtymes broken  
with impacient suffring of sorowes, with pacience let godlynes be present, that  
what soeuer you doe oz suffre, you referte it to the glorye of God. Let godlynes  
be accompanied with brotherly charitie, that like as you loue God for himselfe,  
euen so for his sake you maye loue all them that professe God. And let brother-  
ly charitie be augmented and vphcaped with loue, to studye to doe good for all  
men, not onely them that are godly and Chyristian folkes, but also for them that  
are wicked. These are the frutes of an euangelicall faithe, whiche yf you haue  
them aboundantly, shall bynge to passe, that where you haue acknowledged  
our lorde Iesus Chyist throughe faithe, it should not be vnprofytable and vn-  
futefull vnto you, althoughe you haue nothing to doe with circumcision. For  
in these thinges consisteth the whole summe of Chyristen godlynes: and yf any  
mā want thē, he hath professed Chyist in vaine, forasmuche as he stydeth backe  
from the light of the Gospell in to his olde former darkenes, euen as it were a  
blonde man that groapeth the waye with his hande, and is caried aboute here-  
awaye and therawaye throughe the mases of wozyldly lustes: neither seeth he

## The Paraphrase of Erasmus vpon the. ii. Epistle

the waye to come to the felowship of Christ, beyng vnthankfull also for the benefite of Christ, of whome where he is once frely clenfed from his olde transgressions, yet as a man forgetfull of this so exceedyng a mercye, he stydeth backe in to the same againe.

The text.

Wherfore brethren, geue the more diligence for to make your callinge and election sure by good workes. For yf ye doe suche thinges, ye shall neuer fall. Yea, and by this meanes an entrance in, shall be ministred vnto you abundantly into the euerlastinge kyngdome of our Lorde and sauour Iesus Christ. Wherfore, I wil not be negligent to put you alwayes in remembraunce of suche thinges, though ye knowe them your selues, and be stablished in the present trueth. Forwithstandyng I thinke it mete (as longe as I am in this tabernacle) to steepe you vp by putting you in remembraunce, for asmuche as I am sure, that shortly I must put of this my tabernacle, euen as our Lorde Iesus Christ shewed me. I wyl euer also geue my diligence, that ye maye haue wherewith to steepe vp the remembraunce of these thinges after my departinge.

And therfore, brethren, let it not make you to lyue in a securitie and to be careles, in that the goodnes of God, hath (whan you deserued nothing) called you vnto the profession of the gospell, hauyng once pardoned all the synnes of your former lyfe: but endeuour your selues so muche the moze, that the goodnes of God, wherewith he hath called you, wherewith he hath chosen you, be not turned to your destruccion and heape of damnacion, in case beyng forgetful of his bounteous gentilnes, you be tumbled backe in to the same state, from whence he ransomed you with his owne death. But procure rather with well doinges, that God seme not to haue called and chosen you in vaine. And some parte of this mater lyeth euen in you. For yf you consyder, from whence God hath called you, to what thinges he hath called you, and what rewarde he hath set for the for you, and yf you wyl pzeace therunto by these meanes, whiche I haue declared a lytell befoze, you shall neuer slyppe out of the right course of godlynnes. For yf you pzeace this waye, Goddes assistyng helpe shall be plenteously present with you, and shall succour you with his riche releyse, that at length beyng conquerours of this woylde, you maye attayne to the euerlastinge kyngdome of our Lorde and sauour Iesu Christ, to possesse with him the treasures of heauen, for whose sake you haue set naught by the treasures of the earthe. The rewarde is exceedyng great, but it must be procured with exceedyng greate diligence. Wherfore I wyl neuer cease to geue you warnyng of these maters, althoughe I suppose it not necessarie, seyng you both doe and remembre, what you ought to doe: and are also confirmed nowe by longe processe of godlynnes in the acquainted knowledge of the trueth a great while, whiche hauyng embraced, you constantlye folowe yet hitherto: notwithstanding to thintent you maye moze and moze wathe slyll in that you haue begonne, I tecken it my parte, that remembryng my lordes pcepte, whiche commaunded me, to beyng conuerted my selfe, I shoulde confirme my brethren, as longe as I lyue among you (beyng a straunger vpon earthe) in the tabernacle of this sely body, I should steepe vp & prycke forewarde the studye of godlynnes in you, and in dede so muche the moze, because I knowe, I shall shortly be stripped out of the dwellyng of this sely bodye, and chaunge this exile of the earthe for the fraunchised free citie of heauen. For our Lorde Iesus Christ signified so vnto me, whome I serue yet hitherto as a souldier in this tabernacle. Nowe therfore I shall geue diligence, that these matters maye in the meane space be so surcly fixed in youre heartes

hartes with often admonicion, that you maye remembre them after my deathe, whan I can not warne you by worde of mouthe. For seynge the thinge is most certayne, that you haue receyued of vs, it behoueth you not to swaue from it.

For we haue not folowed deccartfull fables, when we opened vnto you the power and commynge of our Lorde Iesus Christ: but with our eyes we sawe his maiestie: euen then verely when he receaued of God the father honour and gloze, and when there came suche a voyce to him from the excellent gloze. This is my deare beloued sonne, in whome I haue delyte. This voyce we hearde come from heaue, when we were with him in the holy mount. We haue also a right sure worde of prophecie, wherunto (yf ye take hede) as vnto a light that shyneth in a darcke place, ye do well vntill the daye dawne, and the daye starre apseyne in your hartes. So that ye first knowe this: that no prophecie in the scripture hath any priuace interpretation. For the scripture came neuer by the wyll of man: but holy men of God speake, as they were moued by the holy ghost.

The text.

For our doctrine was not suche gayze, as the philosophers teache, whose dyctes is to perswade by craftylye conueyed fables, and humayne subtilties, the thing that they them selues vnderstande not, and dysagree also amonge them selues. But we haue in no wyse folowed these wayes, in openynge vnto you the power and commynge of our lorde Iesu Christ, and in preachynge vnto you his maiestie, whiche we haue sene with these eyes. For he vouchedsafe to exhibite vnto certayne of his owne afoze his death some special token, with what mightie power and with what gloze he shall once come, to iudge the quicke and the dead, and what wonderfull felicitie he shall geue vnto them, that loue him stedfastlye. For whete God the father endued him all wholly with gloze and honour, insomuche that his countenance shone as bright as the sunne, and his clothes were moze white than the snowe, so farre, that mannes eyes coulde not abyde to beholde the heauenly syght, and there came also an excedynge most honourable testimonie of the fathers voyce, whiche was brought downe from highe vnto him from the glorious maiestie of the father. And it was after this soyte: This is my welbeloued sonne, whiche hath delighted my mynde, heare him. There coulde haue ben no witness geuen, eyther moze fully or moze excellent. And it was pronounced, not of any prophet, but of the fathers owne maiestie. These thinges we haue sene with our eyes, these haue we hearde with our eares, whan we were present with him in the holy mount Thabor. If so be that the prophetes playne oracles be in a great weightie estimacion among you, which prophced by figuratyue darke shadowes of Christ: of much moze grauite ought so euident a declaracion by the father himselve of his sonne be. The prophetes agree with the fathers voyce, yf a man doe rightly interpret them. They with their promisses prepare as it were mennes myndes to the trueth of his gospell, in that they shadowe and as it were couertly poynt out, the thing that the gospell doth openly preache. Therfoze I doe not disallowe, that the Jewes beyng vehementlye giuen to the prophetes prophcetenges, seke there for the commynge of Messias. For it is a steppe somewhat vnto the faythe of the gospel, to beleue that Christ shoulde come. For a man shall the moze soner beleue that Christe is come, yf he be perswaded that he shoulde come. Therfoze there is good hope of him, that beyng not yet lightened with the lyght of the Gospell, is attentue vnto the prophetes, as to a candell appearynge in a darcke place. For it is better to haue some lyght than no light, till the sunne come, and the daye dawne, to dyspue awaye all darkenes, and to obscure euen that candell.

## The Paraphrase of Erasmus vpon the.ii. Epistle

dell, and that the daye sterre of gospell preachinge maye shyne bryght in your hartes, whiche declarerh that the sonne is at hande. The sayinges of the prophetes are to this ble profytable, yf they that reade them, consider that þ scripture of prophecyinge befoze hande is darkly hydden vnder couerte of figures, & can not be vnderstāden without interpretaciō. And þ is not euery mannes interpretacion, nor after euery mannes arbitrement. For the prophetes, whiche spake of thinges befoze hande, did not speake after their owne byaine nor after the deuple of their owne mynde, but where they were holy men and pure from al humane lustes, þ holy gost inspired their hartes, & vsing them as his instrumētes, he signified his wynde vnto vs by thē accordingly. The thing þ men set forth by mannes deuple, may be perceaued by mannes wytte. But þ thing þ is set fo: the by the inspiration of the holy gost, requireth an interpretoure inspired with the lyke spirite. They that applye the thing, whiche is spoken of Chyriste, vnto any worldlye king: they that drawe the thing that is spoken of the lyfe of heauen, vnto the felicitie of this world: they that interprete the thing that is spoken of the treasures of the mynde, of the comodities of this world: doe berey farre swerue from the mysticall meanyng of the prophecy. Aether are they easily perswaded that Chyrist is come, in that by false interpretaciō of the prophetic, they imagine to them selues a certayne earthlye Messias, suche a one as he shewed not him selfe to be. And for that cause they acknowledge him not, not that he varieth from the spirituall ymage of the prophete, but that he differeth from the ymagined ydole of falsye feyned interpretacion.

### The.ii. Chapter.

The text.

There were false prophetes also amonge the people, euen as there shalbe false teachers amonge you, whiche preuely shal bypne in damnable sectes (euen denyng the Lo:de that hath bought them) and bypne vpon them selues swyfte damnacion, and many shal folowe their damnable wayes, by whome the waye of tructy shalbe euilly spoken of, and to howe couctousnes shal they with fained wordes make marchaundys of you, whose iudgement is now not farre of, and their damnacion sleepy not.



Whosoever he be, that prophecieth after thaffection of his owne mynde, is falsely named a prophete. Whosoever he be, that interprete the prophetes sayinge, vnto his owne couctous appetites, is a false interpretoure. There were in tymes past false prophetes euen amonge the Jewes, whiche eether to pryke a thanke at þ princes hande, or elles for vauntage sake, or for hatred of other, prophecied the thinge, whiche the spirite of God spake not, but that they had in their assemblies imagined them selues. They countrefacting their behauiour as though they had ben true prophetes, deceaued folyshe people, and reppned against the true prophetes with their lynes. And so after my deceasse also there shal arys suche, as shal falsely boaste them selues to be teachers of the gospell, where as they shal be nothings elles but maisters of falscheade. They shal swarue from the doctrine of the gospell, and bytuge in mennes gloses: in stede of the tructh that byingeth saluaciō, they shal cloute in pernicious sectes, for their owne gayne, that pertaine rather to their owne glorye and their owne tyraunye, than vnto Chyristes afaire: and they shal goe on vntill into so great madnesse, that they shal not be afrayed vnkynlyde to denye euen their Lo:de Iesus, by whose bloude they were redemed, and whose name they

they once professed, and shall be moze wicked than the very heathens, which neuer professed Christ. By the whiche their dooinges they shall prouoke the vengeance of God vpon them selues, and it shall not onely nothings auayle them, that they once professed Christ, but they shall also pull vpon them selues speedy destruction, God taking vengeance vpon them. Howbeit it were but a small matter, yf none were lost, but onely they, which are already loste, but they shall also drawe many with them into destruction. For false doctrine teachers shall fynde disciples of their owne, and bearinge them selues boldly vpon the, they shall not be afrayed to rayle vpon the gospelles trueth whiche you haue receaued of vs: nether shall they purely handle the worde of the gospel, because they see it maketh nothings auayleably to their gredynes, but beyng bent vnto their owne priuate lucre they shall begyle your simple playnesse with kynded communicacion, not going about to wyne you vnto Christe, but to plucke to them selues the greatest gayne they can from you. For they see that the gospels doctrine is smally pleasaunt vnto them, whiche are cralled with the delyces of this worlde, they see it is no nyce delycate matter, to doe as wee doe, desede the syncretitie of the gospels doctrine constauntly against the wicked, thzough all deathes. Therfoze shall they desyle the true doctrine of Christ: and in stede of it, they shall teache those thinges, that are pleasaunt to the grosse hearers rather than holsome; and those thinges that purchase them substance and renoume in the worlde and not with God. For they shall couet rather for glorye and pleasure that shall last but a while, to purchase euerlastinge destruction bothe to them selues and to others, than thzough the shozte tormentes of the body to thrust out vnto felicitie that neuer shall die. Beware you folow not those guides, excepte that you wyl goe streight waye into destruction. Nether let it deceaue you, in that they are alofte in hyghe estate in this worlde, in that they are riche, in that they lyue at their owne ease. They shall not long haue the fruition of this continuance of false felicitie. For lyke as the godly shall in a while atteyne their rewardes, which God hath already decreed long agoe, euen so these mennes payne maketh speedy hast vnto them, nether doeth their destruction slepe that shall sodainly oppresse those that be careles and lyue in a securitie. They maye deceaue mennes iudgements, but they can not begyle God. Howsoeuer men, ouer whome they haue autozitie, doe forgeue them, God, which is afrayed of no mans myght wyl not forgeue them.

¶ For yf God spared not the aungels that synned, but cast them downe into hell, and deliuered them into chaynes of darcknes, to be punished, to be kept vnto iudgement: nether spared the olde worlde, but saued Noe the eight preacher of rightwysnes, and brought in the floude vpon the worlde of the vngodly, and turned the cities of sodom and gomoz into ashes: ouerthrew them, damned them, and made on them an ensample vnto those that after shoulde lyue vngodlye. And iust Lot vexed with the vnclenly conuersacion of the wicked, deliuered he. For he beyng righteous, and dwelling among them in seynge and hearing, vexed his righteous soule from daye to daye with their vnlawfull dedes. The Lorde knoweth howe to deliuer the godly out of temptation, and to reserue the iustice vnto the daye of iudgement for to be punished: but chasty them that walke after the fleshe in the lust of vncleannes, & despyle autozitie. Presumptuous are they, & subbozne, whiche feare not to speake euill of them that excell in worshippe. When the angels whiche are greater bothe in power and might, receaue not of the Lorde raylynge iudgement against them selues. But these as brute beastes, naturally brought forth to be taken and destroyed, speake euill of the thinges that they vnderstande not, and shall perishe in their owne destruction, and receaue the reward of vnihtwysnes.

The text.

## The Paraphrase of Erasmus vpon the .ii. Epistle

For why shoulde he spare them nowe, seying that in tymes past he spared not the very angels, whiche had offended, but threw them downe headlong out of heauen, bounde them with the chernes of theuerlastyng darke night, and caste them in to the prison of hell, to be reserued to this ende, that hauyng sentence of damnacion in the last iudgement, they may be comitted to eternal tormetes for euermoze? wyl he suffer pryde to be vnpunished in men, whiche suffred it not in the angelles? Shall the thing be vnpunished in them, that they doe after the light of the gospell manifestly opened vnto them, & after so many bounteous benefites frely geuen vnto them by him, which spared not the olde world (beyng rude without knowledge) but beyng greued at mennes viciousnes, whan the world was vniuersally spotted with wicked maners, he brought the floude vpon it, and dispatched al mankynde, sauyng noe, who beyng the eyght parson his wyl was to haue saued out of so mightie a great multitude of mortal men, because the residue hauinge contemned the gentle suffraunce of God, he onely in makynge the Ark testified, that he had the vengeance of the almightye. And wyl not he punyssh the people of these dayes, which with powyng downe a showre of byrystone, brought so many cities, and so flourishyng a countrey of Sodom and Gomoze into ashes, and marred them so vtterly, that there remaineth nothing, but an horrible and a pestilent stinkyng marrice, for a testimony what payne abyde they, whiche with lyke wickednes prouoke the wrath of God vpon them selues? And lyke as vnto them their owne wickednes was their owne destruction, euen so the innocencie of Lot turned to his saluacion: vnto whome whan the abominable felowes intended violence, and would with their abhominable rageing lustes oppresse the chaste godly man, God pulled him out of the companye of the wicked, among whome it was the most greuous payne for him to lyue. For in asmuche as he was pure and chaste bothe in eyes and eares, it was a greuous torment for a godly disposed mynde, to heare daily, and see daily, the thinges that he abhorred withall his whole hearte.

By these it is sufficiently declared, that God neuer suffreth, any man to lose the rewarde of his innocencie, neither any mans wickednes to be vnpunished: although he gently beare w some for a season, & they might once repent: yea & though he suffre his owne sometime to be tempted for a while, yet whā tyme is, he can dyuert the godly out of sorowes: & contrarywise he can reserue the vngodly against the daye of the last iudgement to be punished with eternall tormentes for euermoze. No kynde of vnrightheousnes shalbe suffred vnpunished. But those shall specially suffre paynes, whiche as it were distrustinge the promises of the gospell, folowe in this worlde, that whiche is delectable to the body, seruyng fylthy outragious lustes, wherwith they despyle their whole lyfe on eury syde. And that they may be the moze wicked, they double their wickednes with violence, & contemne those that be set in publyke autozitte, beyng knacke hardye, and shameles, and are not ashamed to rayle vpon suche as are men of dignitie. And these thinges are wretched men, hardye to doe, where as the angelles beyng farre moze excellent in power and strength, although the otherwise wicked, yet they proceeded not into so muche shameles hardynes as to abyde to speake curll of God: and where as they in other matters neglected the wyl of God, yet in this point they were afrayed to offende him, and yelded vnto thauozitie of god. But these men beyng moze vnglacions than the wicked spirites,  
lyke



like brute beastes boznie to thys ende, that they maye bee catched and destroy-  
ed, forasmuche as they are not afrayed to backbyte and mystreporze theyr  
superiours: not knowing this in the meane while, for whose sake they speake  
euill of them. Like as they through theyr corrupte condicions procure destruc-  
tion to them selues, euen so shall they peryshe like beastes, and receyue a wo-  
thy rewarde of theyr wicked life: forsomuche as they taken it a swete and toy-  
ly gaye life, if they cast all shame quite away, and geue them selues in the open  
daylyght vnto mythe, ryot, and filthye voluptuous lustes. For yet they haue  
some shame remainyng with them that doo these thynges in the night.

They count it pleasure to lyue delyeously for a season. Spottes they are and fylthy-  
nesse, which lyue at pleasure in theyr own decepuable wayes, feastyng and scoyngng you:  
hauing eyes ful of adoucty, and that cannot cease from synne, begyng vnable soules.  
Hearres they haue exercised with cobbery. They are cursed chyldren which haue forsaken  
the ryght waye, and are gone astraye folowng the waye of Balaam the sonne of Boso, The text.  
whiche soued the rewarde of vnygdytewesnesse: but was rebuked of hys iniquitye. The  
same and dumme beast, speaking with mans voyce forbad the madnesse of the prophete.

Who would beleue that these were menne: They are rather filthe and spot-  
tes, who in their filthie glotonous bankettinges (wherin being wretchedly de-  
creaced they repose the hole summe of felicitie) vaunt against you, as though you  
were madde menne, bycause you haue not the fructioun of the commodiues of  
thys present life. And in the meane tyme riot prouoketh outragious luste, and  
whan they are once wyne dzonken, they haue beastly lusting eyes, nether haue  
they mynde of any thing elles, than vpon whozemonging, and other kyndes of  
wikednes. For they can not, whan they haue once cast awaye reason, whan they  
haue ben once dzonken with wyne, cease from naughty doing, but they skyppe  
from wikednes to wikednes, so muche that it is not ynough for them to lyue  
vngtraciouly them selues, except they intangle and allure other mens myndes  
(not yet confirmed in vertue) vnto theyr filthynes. How perchaunce it were moze  
tolerable, if they offended in nothyng but in riot and lecherous lust: But there  
is no kynde of vice but they haue it. Like as they filthily make awaye that they  
haue, euen so filthily doo they proude to make prodigally awaye, haupng a  
mynde and a wytte practised vnto couetousnes, vnto deceate and vnto rauine,  
doing euery thing what so euer it be, for auantage sake: and for lucre curle the  
good and the godly, and being corrupte with money swaue from the right  
waye: and in that poynt resemble theyr father Balaam the sonne of Boso, who,  
whan he knewe what was best, yet being corrupt with wicked fee, he went about  
to curle them, whom God was mercifull vnto: A couetousnes brought him into  
so great a blyndnes, y he was rebuked of his asse, & where as he being a madde  
dotting mā had cast of his mans mynde, y brute beast speaking in a mans voyce  
restrayned the prophetes madnes, seing moze in her bodyly eyes than he saw in  
y eyes of his mynde bycause he was strikē blynd through couetousnes of money.

These are welles without water: cloudes that are caried with a tempest, to whom the  
myst of darkenes is reserved for cure. For when they haue spoken the grete swellynge  
wordes of vaupty, they entyse thoro:we lustes in the voluptuousnes of the fleshe them that The text.  
were cleane escaped: euen them that now lyue in error: while they promys them libertie,  
whete as they themselves are the boude seruauntes of corruption. For of whom a man is  
ouercome, vnto y same is he brought in bondage. For y they (after they haue escaped frō  
y fylthines of the world thoro:we knowledge of y Lord & the sauiour Iesus Christe) are  
yet tangled agayn therein, & ouercome, then is y latter ende worse in them thē y beginning.  
For it had bene better for the, not to haue knowen y way of rightewesnes, then aker they  
haue knowen it, to turne frō the holy cōmaundment that was geuen vnto them. But the  
same is hapned vnto them y is vsed to be spoken by the true prouerbe. The dogge is tur-  
ned to his vomit agayn, & y sow y was washed is turned agayn to her waloung in y miche.

## The paraphrase of Erasmus vpon the .ii. Epistle

These are they that promyse a certayn wonderfull and newe doctrine, where as they byng nothyng woorthy the profession of the Gospel, being like welles that lacke water, wherunto if a manne come athurst, he can fynde nothing but mudde and claye: and like vnto mysty clowdes, that are dzyuen hither and thither with the flozme of wyndes, and seme as they would geue rayne vnto the thrustye grounde, where as for all that, not so much as one droppe of holisome doctrine falleth from them. They promyse the lyght of the Gospelles doctrine, and wrape those folkes in darkenes of errours, whom euertlastyng darkenesse abydeth for in hell. For whan with their lyeng woozdes they speake of certayn great hygh matters, & with that hope entyce and snare them whiche begynne to amende theyz condicions, they decaue them and wrape them in the delites of the flesh, & the voluptuous pleasures of this life, promysing that they wil deliuer other fro errour, whā they them selues are occupied in the greatest errours of al, and promysing other men deliuerance from synnes, whan they them selues are the very bonde slaues of filthynes. For of whosoever a mā is ouercome, and at whose appoyntement he lyueth, his bonde seruaunt he is called by right. For it auayleth thē nothyng at all to haue ben once frely deliuered fro the bondage of synnes, if they fall to the same state agayn by their own accorde: but the bondage is so much the more vile, and so much the more wretched, bicause it is procured without cōstraynt, after the tastyng of libertie. That which was done amysse befoze the Gospel preached, is a great parte long of errour, and long of Ignoraunce. But they whiche hauing once acknowlaged by the preachyng of the Gospel, our lord and sauour Iesu Christe, haue through Baptisme renounced the filthynes of this woꝛld, and professed a pure and an heauenly life: if they be ouercome agayn with lustes, and wapped in theyz olde vncleaneesse, theyz baptisme doeth not only nothing helpe thē at al, but also they are in worse state, than they were befoze they knewe Christe. For his offence is the lesse, that synneth thꝛough ignoraunce. And they shalbee the more greuouly damned, whiche haue enlarged the crime of wikednes with the vice of vnthankfulness. Therfoze it had ben better for them to haue not knowen the Gospelles doctrine at al, whiche teacheth Innocencye and purenes, than after they knewe and receyued it, to swaue from the holy commaundment that was once deliuered vnto them. For what other thing is befallen them, than that

which is truly vsed to bee spoken by a commune prouerbe:

The dogge louseth vp agayn that he hath once caste vp,

and the washen sowe turneth agayn to walowe her

selse in the myze. It is but a lost labour for the

dogge to haue purged his stomake with

vomite, if he take agayn that he cast

vp. And the sowe hath washed

awaye her sowle stynking

myze in cleane water

in bayne, if

she, by and by after she is

washen, returne to the

soylinges that she

had gone from.

## The. iiii. Chapter.

This is the seconde epistle that I now wyte vnto you dearely beloued, wherewith I serue by your sinccre mynde, by putting you in remembraunce, that ye maye be mynde- full of the wordes (which were tolde before of the holy prophetes) and also the commaunds demment of vs whiche be Apolies of the Lorde and sauour. Whys first vnderstande, that theye shall come in the laste dayes mockers (in dysceitfulnes) which will walke after theye owne lustes, and saye: Where is the promise of his coming? For sence the fathers dyed, all thynges continuat in the same estate wherein they were at the begynnyng. For theye they knowe not (and that wylfully) how that the heauens a greate while ago were, and the erth oute of the water appeared by thozome the waters, by the worde of God: by the whiche thynges the worlde that then was, perished, being ouer tunne with water. But the heauens and erth which are now, be kept by hys worde in roze, and reserued vnto tye agayn the daye of iudgement and perdition of vngodly men.

The text.



Dearely beloued, these matters I heate in with many wordes vnto you, and euen now in these myne other letters I warne you of the self same thing, not that I doubt of the byghtnesse of your mynde, but that you may haue in remembraunce moze and moze the thinge that you know and hold, and do that you do with the moze hartly cheatefulnes and constaunt stedfastnes. You shall be in the lesse perill of hurting by their vngacious doctrine, if you remembre, that it was spoken of by the holy prophetes in tymes paste, whiche gaue warnyng to beware of this kynde of men. And if you do remembre that we gaue the same pcept, whiche are the Apolies of the lorde and sauour Iesu Christ, who forbad that no manne should geue care to such as in srede of the Gospelles truch, bring in pernicious doctrine. This therfoze knowe you first of all, that there shall come hereafter, not pachers but mockers, being conyngly furnyshed with sleightes and subtrill deceates, to beguyle the ignoraunt withall: whiche shall not folowe those thynges that Christ taught vs, but like as their life shall be after the lustes of their owne hart, so shall they teache after their owne appetite, those thinges that shall be fitte for suche a maner of life. For inasmuche as theye life is filthy, they shall not be desyrous of the lordes commyng: And for that cause sake shall they perswade bothe to them selues and others, that he shall not come agayn, and saye: where is the promised resurrection: where is the iudgement: where are the sondye soytes of rewardes according to the desertes of luyng: whan cometh he that is loked for day by day in vayne: for theye shall thinke surely that he shall neuer come, because hys commyng is put of for a tyme. What token (saye they) is there of the resurrection: Our fathers are dead one after an other, and neuer one hath risen agayn to life yet hitherto. And like as sence the creation of the worlde, all thinges are engendred by the enterchaungable courses of the dyeng and of the luyng, euen so vnto thys tyme remaineth the same course of nature, where as by mutacion of the worlde that hath ben before, we may gather that there shall be a newnes hereafter. And like as the mutacion chaunced, what tyme they loked not for it that luyed after theye owne fylthy lustes, euen so shall the nouacion happen, whether we beleue it, or not beleue it. For thys thyng they are not ware of, or (as I suppose rather) theye dissemble to knowe, that the heauens were created long agoe, and also the earthe, which the waters, wherewith it was couered, made bare, a great power of waters also hanging alofte. And whan mankynde was almoste altogether defiled with vices, God being offended, sent the flood and destroyed the world of that tyme, reseruing only eight persons, which had folowed Innocency.

## The paraphrase of Erasmus vpon the .ii. Epistle

This vniuersall iudgement God exercised at that tyme, in pourgeing and re-  
newing the earth through water. Than the heauens contynue yet still as they  
were created, and they are reserved to fyre, by the whiche they shall also be pur-  
ged in the daye of iudgement, whan the wicked shall be destroyed by fyre, like as  
in tynes paste they perished by water. Forasmuche than as it is a thing mooste  
certayn that that daye shall come, it maketh no matter, whether it come later or  
sooner: This only standeth vs in hande, to p'ouide so, that whan so euer it co-  
meth, it fynde not vs vnready. We in our conceytes thinke some thinges long,  
& some thinges shor'te: but vnto God there is nothing, neyther shor'te nor long.  
In his p'omisses he foloweth not the appetites of vs, but his owne eternall &  
vnchaungeable decreed counsaile, vnto whome nothyng is neither paste nor to  
come, but al thinges are present. But vnto vs what so euer he hath p'omised, he  
exhibeteth in the time that he hath appointed before hande to him self. For elles,  
w' him al is one whether there be one day past or a thousand yeares. With the  
same faithfull assurednes doeth he performe the thing whiche he performeth the  
later, that he doeth the thyng he doeth moze sp'edilyer. For as concernyng him  
selfe, he hath performed euen nowe the thing, that he hath purposed to per-  
forme. For he dooeth not chaunge his purpose and after the maner of Delayers  
prologue and put of his p'omise as some falsly iudge of him, measuring God  
after their own condicions: but he p'escribeth the space to be longer, som'tymes  
for your sake, because vpon his tendre mercye and gentilnes he woulde haue  
none to perishe, but is desirous to haue all men once to repent, that those whiche  
perishe, haue no cause to fynde fault that they wanted space to chaunge their  
life in to better. And that daye shall come vnloked for, and shall come c'ryping  
vpon men, none other wise, than a thefe in the night cometh vpon them that are  
a sleape. In that daye there shall be so greate violence of fyre, that the heauens  
shall passe with a mightie greate force in to an other kinde: But the elementes,  
wher vpon this lower world consisteth, shall be dissolued with heate: and fynally  
the earth, and the thinges therein conteyned, shall be burned with fyre, and all  
the whole nature of thinges shall be cleane purged. And if it bee of necessitie,  
that all thinges shall be so pure, that these thinges shall also be dissolued, whiche  
offende not: howe muche standeth it vs in hande diligently to endeuour, that  
that daye maye fynde vs thoroughly purged and vpright in all holynes of life,  
and in all studious assayes of godlynes. In the meane season this muste bee  
with muche sp'edynes foreraste, that you be alwaye in a readynes, whan so euer  
that daye shall come, whose straight iudgement no manne shall be hable  
to escape: whiche shall suffre no thyng to be impure, so muche, that  
the heauens must be dissolued with fyre, and the elementes con-  
strayned to melt with heate. And after this, we loke, accor-  
dyng to hys p'omisse, for new heauens and a newe  
earthe, that haue no corruption, no fault: that  
we, in whome shall be no corrupt mynde,  
maye haue the fruicion of  
them being vnco'rupt.

**C** Dearely beloved, be not ignozant of this one thing, howe that one daye is with the Lozde, as a thousande yeare, and a thousande yeare as one daye. The Lozde hath promised to not flache, as some men count flachnes: but is patient to vs warde: for as much as he would haue no man lost: but wyl receaue all men to repentaunce. Neuertheles the daye of the Lozde wyl come as a thefe in the night, in the whiche daye the heauenes shall passe awaye in maner of a tempeste, and the elementes shall melte with heate, the earthe also and the woiches that are therein shall burne. Sepng then that all these thinges shall petysh, what maner persons ought ye to be in holy conuersacion and godlynes: loyng for and hastng vnto the compyng of the daye of God, by whome the heauenes shall petysh with fyre, and the elementes shall melt with heate. Neuertheles, we ( accordyng to his promes) loke for a new heaurn and a new earth, wherein dwelleth rightewelsnes. Wherefore dearely beloved, sepng that ye loke for suche thinges, be diligent that ye maye be soude of him in peace, without spotte and vndefiled. And suppose that the longe sufferynge of the Lozde is saluacion, euen as our dearely beloved brother Paule also ( accordyng to the wysdome geuen vnto him) hath wyrtten vnto you, yea, almost in euery epistle, speaking of suche thinges: amonge whiche are many thinges harde to be vnderstande, whiche they that are vntearned, and vnstable, peruert, as they do also the other scriptures vnto their owne destruction. Ye therfore beloved ( sepng ye be warned afore hande ) be ware, lest ye (with other men) be also plucked a waye thozome the erreoure of the wycked, and fall from your owne stedfastnes. But growe in grace, and in the knowlege of our Lozde and sautour Iesus Christ. To whome be gloze bothe now and for euer. Amen.

Wherefore most dearely beloved brythren, haue this so fearfull a iudgemēt alwayes befoze your eyes, and geue diligence, that whan the lozde cometh, he maye fynde you pure and vnblamable, not onely befoze menne, whose iudgements are many tymes deceaued, but also befoze hi. For he is pure in dede, that is pure in the iudgement of God. And althoughe paraduature it be long ere that daye come, construe it not so, as though he woulde not come at all, but consyde that this tender sufferauce of the lozde, wherwith he geueth all men space to repent, doeth care for mennes saluacion: of whiche matters our mooste deare brother and folowe in office, Paule wrote vnto you, so muche the moze habundantly, as God gaue him the moze plenteous gyfte of wysdome: and in almost all his epistles exhorteth you to loke for this daye, sometyme speakinge after suche a sozte, as though the daye of the lozde were already now at hande: that he might the rather prycke you forwarde to the studye of godlynes, where as that daye (because it is vncertaine) oughte to be loked for, so as though he woulde come this daye, but yet after suche wyse, that no man prescribe a tyme certaine. These and some other matters Paule accordyng to his high wysdom, myngled in his Epistles. And wheras he spake them most rightly that coude be, yet the ignozant and inconstaunt persons wrest them with a peruerse interpretation, as they doe the other scriptures, to their owne destruction, that the thing whiche is healthe vnto the good, maye be turned, throughe their owne faulte, in to venome vnto them. Therfore brythren, sence you are so many waies warned befoze hande bothe of me and of Paule, take hede, that you be not decepued, as other are, with the fraude of abominable men, and fall awaye from your substanciall stedfastnes, whiche you haue expessed yet hitherto: but rather geue diligence, that you maye continually encrease and goe forwarde in the gistes and knowlege of our lozde and sautour Iesu Christe, vnto whome be gloze bothe now in this lyfe, and for euer worlde without ende. Amen.

Thus endeth the Paraphrase vpon  
the seconde Epistle of the  
apostle S. Peter.